3:Simpson N-5 (1939) 1941
SS16 Pemon SS16
Camaracoto
Taurepan

DISTRIBUTION OF DIALECTS

Carib languages and dialects have been spoken from Cuba and Central America to southern Brazil and from almost the extreme eastern end of South America to the foot of the Andes. They were not spoken in the Andes, except for the Motilones in the Perijá mountains, or west or south of Brazil. The outlying dialects are now mostly extinct or survive in isolated communities in regions predominantly of some other speech. These therefore have little interest from the present point of view. The main region where Carib languages are still the predominant or the only local idioms includes Venezuela south and east of the Orinoco (Venezuelan Guiana or, more properly, Guayana), most of British, Dutch, and French Guianas (especially their southwestern parts), and much of the contiguous parts of Brazil north of the Amazon. This constitutes what is probably the largest single mass of any one stock of Indians still retaining their own speech, organization, and customs that survives anywhere in the world.

Although the Caribs of this region all speak recognizably related tongues, just as the Portuguese, Spanish, French, Italians, and Rumanians all speak Romance languages, these are differentiated into several distinct languages and many local dialects. Kamarakoto, spoken around Auyán-tepúi, a great mountain northwest of and somewhat similar to Roroimá,[1] and Taurepán, spoken near to and generally westward of Roroimá, are dialects of the Arekuna language (much as British and American are, properly, two dialects of the English language although the descent is not analogous). The particular interest of Arekuna is that it is, at least in some respects, archaic and that it is spoken almost in the middle of the great central mass of Carib distribution. Zoölogically, also, the Arekuna area is of great interest,

[1] Or "Roraima." "Roroimá" more nearly represents the Indian pronunciation and therefore seems to me more nearly correct.

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● 136 occurring in a transitional zone within the Neotropical realm and still relatively unaffected by human interference. Some collecting has already been done there, but the fauna is not yet well known and further field work is needed.

197 128 It would be confusing to attempt to trace names through every known dialect, even in this central region, so that only four of major importance will regularly be cited (when the words are on record) and others mentioned only if some name in them happens to have special interest. Aside from Kamarakoto and Taurepán, the languages to be cited regularly are Makuchi, south and east of the Arekuna-speaking area, in northern Brazil and southwestern British Guiana, and Kaliña, spoken mostly in Dutch Guiana, a dialect of "Carib" in the strictest sense (not the broader sense used here, much as a "Roman" language might contrast with a "Romance" language). Other languages incidentally mentioned are Akawai, spoken generally in western British Guiana and into Venezuela, northeast and east of Arekuna; Galibi, a dialect very near Kaliña, spoken in the coastal region between Cayenne and Paramaribo; Trio, spoken in southern Dutch Guiana; Vakairi, spoken on the Xingu in Brazil; and Chayma and Cumanagoto, formerly spoken in the northeastern coastal region of Venezuela. Arawak is, of course, a whole family of languages like Carib and the several Arawak names cited here (mostly from de Goeje) are in the dialect of Dutch Guiana as far as that differs from the rather uniform language of the main bodies of Guiana Arawaks. Tupi-Guaraní designates another great family of languages spoken along the Amazon and south to the Río de la Plata. The "língoa geral" is a more or less standardized form of Tupi, proper, widespread as a means of communication among the diverse natives of Brazil and it is this form that is cited.

[p. 2-B]

almost invariably contains the cane press and frequently also serves for the preparation of cassave and for cooking, although both these may also be done in the dwelling. Frequently hammocks are hung here for resting on hot days or for visitors,[105] although the family sleeps in the closed dwelling. It is often assumed that structures of this sort are essentially non-Carib simply because they are square, but this conclusion seems to me also to be ill-supported, if not absolutely false. A square dwelling is not typically Carib, but a square shelter is. The simplest type of shelter thrown up quickly against sun or rain, by hunters, for instance, is invariably square and the square work-house is simply a more permanent form of such a shelter. In any event, such work-houses are typically Kamarakoto now and are made by other tribes with still less European influence. These structures are called wata, or, if the absence of walls needs to be specified, wata-imedapun.

The Kamarakotos also build rectangular houses with walls, wata-timeaken, and these really are, I believe, a recent development showing some non-Carib influence. Even the name ordinarily applied to them, kalaboɛso, = "calabozo," is foreign. They have one door and are almost hermetically sealed with mud, including a horizontal mud ceiling below the ridged roof (see Figure 10). Unless needed to accommodate visitors, they are used only in the rainy season when insects are very bad, when the family retires to the structure at night and seals itself in, emerging almost asphyxiated the next day, a custom that doubtless contributes to the prevalence of respiratory diseases.

Construction and Materials.

The framework of any building is made of unsquared timbers of any size. Any sort of strong wood is used for this, "purguo," purwei-dyɛ' being preferred for the heavier beams. Uprights are sunk in holes in the ground and the rest of the frame is fastened together and to these by lashing with lianas. Occasionally a fork is used or a notch cut, but usually the poles are round and simple. Details of typical construction of this sort are shown in the accompanying illustrations of a wata-imedapun, work-house, (Figs. 2-5),[2] and of a parapan, dwelling, (Figs. 6-8).[2]

Roofs are heavily thatched with palm leaves, kunwada-yarɛ, Oenocarpus leaves, being preferred, maripada-yarɛ, Maximiliana leaves, also common, and gwaiyarɛ, Mauritia leaves, occasionally used.[106] The walls are often thatched also, usually with maripada-yarɛ. The walls of a "calabozo" are always and those of a parapan are occasionally made of withes and mud, a type of construction common in Venezuela and called "bahareque" in colloquial Venezuelan Spanish, (the Kamarakotos call it simply non, "mud"). This type of construction is probably less common or typical among Caribs than is wall thatching, but it occurs, and has long occurred, among virtually all the tribes

105, 106 [see footnotes on p. 319, category 116 – Analyst]
1 [see pp. 115, 117, 118, 119a, in category 116 – Analyst]
2 [see pp. 121a, 121b, 122, in category 116; note that Fig. 6 is on p. 122 – Analyst]

Uruyén is located on a small, flat sabana, the Uruyén-tai, in the middle of Kamarakoto on the south side of the Aichá River. The sabana is a terrace, which breaks down abruptly about two meters to the low-water level of the river and the buildings are near the edge of this terrace, above normal high-water. The Yuruán, a perennial tributary flowing from Auyán-tepúi, joins the Aicha at Uruyén on the opposite side. Above this, on the Uruyén side, there is an embayment in the terrace, apparently an old meander of the Aichá, which formerly held a deep pool of water in which uruyi fish were common. This had some influence in locating habitations here and gave the name Uruyén to the site. The uruyis have all been killed off at this locality and the pool is now a mere marsh at low-water, although flooded in the rainy season, but the other advantages of the site cause continued occupation. A short distance from Uruyén to the south and to the east there are forests and the farm patches are made in these. The site has been occupied since before the memory of living men and there are traces of older dwellings that have been destroyed.

There are now seven buildings standing at Uruyén, but two of them are completely unused. The nature of the buildings may be tabulated as follows:

Type of building	Material		Use
	Roof	Walls	
A. Elongate: parapan.	kunwada-yarę.	maripada-yarę.	Principal dwelling. Reyes and family.
B. Rectangular shelter: wata-imedapun.	kunwada-yarę.	(none)	Work-house for A.
C. Circular: waipa.	kunwada-yarę.	maripada-yarę.	Partly abandoned and in disrepair but used as a work-house for B and for visitors.
D. Elongate: parapan.	kunwada-yarę.	mud (non).	Dwelling, Claudio and family.
E. Rectangular, with walls, "calabozo": wata-timeakęn.	kunwada-yarę.	mud (non).	Used as a "calabozo" in the rainy season and for visitors.